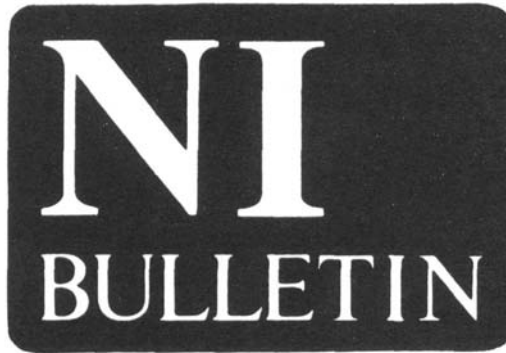


# 40 Years of service to numismatics

December 2004



Volume 39 Number 12 ISSN: 0197-3088 Price . . . Two Dollars

## FEATURES

St. George, by Bob Forrest .....	271
Peter The Great and Russian Beards, submitted by Roger deWardt Lane	282
Varieties Among North Korean Circulation Coins, by Vincent Clausen	284

## OTHER ITEMS

Identifying India Native States Gold Coins, by H. L. Ford .....	278
Notes on the Coins of Bactria and India, prepared by John Vandigriff...	279
Unpublished Overdates: Belgian Minors, by H. L. Ford.....	283
Unpublished Overdate: Hong Kong 5 Cents 1903/?, by H. L. Ford.....	287
Member Comments:	
In Response to "Smaller and Smaller"	288
In Response to "A Coin of Cambodian Kingdom"...	288
Book Review: Necessity Coinage of Guatemala: 17 <sup>th</sup> to 19 <sup>th</sup> Centuries..	289
Member Notice Page .....	292

## BOARD OF GOVERNORS

Chairman & Past-President:	GORDON ROBINSON e-mail: grobinson1@netzero.net
President:	DAVID GRACEY e-mail: davidfg248@earthlink.net
Vice-President:	HOWARD L. FORD
Secretary:	ROSS SCHRAEDER Phone: 940-440-2213 Fax: 940-365-2072
Treasurer:	DON DOUGLAS
At-Large Directors:	CRAIG BURRUS
	PAT HALLADAY
	STEWART HUCKABY
	MICHAEL JONES
	JAMES TERRY

### APPOINTED STAFF

Curator, NI REFERENCE COLLECTION  
Philip L. Lawrence

#### *NI BULLETIN*

Marvin L. Fraley, Editor Emeritus

#### *NI BULLETIN* EDITOR AND PUBLICATIONS CHAIRMAN

John E. Vandigriff  
190 N. Stemmons Frwy., Suite 200  
Lewisville, TX 75067  
e-mail: jhnvan@comcast.net

#### Book News & Reviews Editor *NI BULLETIN*

Herman Blanton  
P.O. Box 247  
Mount Vernon, OH 43050  
email: bblanton@yahoo.com

#### NUMISMATICS INTERNATIONAL

Dallas, TX e-mail: jhnvan@comcast.net  
Internet: <http://www.numis.org>

Index Editor, *NI BULLETIN*  
Christopher D. Carson

#### Librarian, NI BOOK LIBRARY

Granvyl G. Hulse, Jr.  
30 Pleasant St.  
Colebrook, NH 03576  
Phone: 603-237-4039  
e-mail: [ghulse@ncia.net](mailto:ghulse@ncia.net)

#### Librarian, NT PERIODICAL LIBRARY

Jim Haley  
P. O. Box 305  
White River Junction, VT 05001

#### NI MAIL BID SALES

Carl Young  
P. O. Box 810521  
Dallas, TX 75381-0521

#### Moderator, NI EDUCATIONAL PROGRAMS

Howard A. Daniel III  
P. O. Box 989 Deltaville, VA 23043-0989  
email: [Howard@SEAsianTreasury.com](mailto:Howard@SEAsianTreasury.com)  
fax: 413-826-3087

Book Orders: Elmore Scott: [ebscott@comcast.net](mailto:ebscott@comcast.net)

Correspondence should be directed to those persons and addresses above for departments indicated. All other correspondence should be mailed direct to NUMISMATICS INTERNATIONAL, P. O. BOX 570842, DALLAS, TEXAS 75357-0842.

### OBJECTIVES OF NUMISMATICS INTERNATIONAL

Numismatics International is a non-profit educational organization. The Objectives are to encourage and promote the science of numismatics by specializing in areas and nations other than the United States of America; cultivate fraternal relations among collectors and numismatic students; encourage and assist new collectors; foster the interest of youth in numismatics; stimulate and advance affiliations among collectors and kindred organizations; acquire, share, and disseminate knowledge.

MEMBERSHIP FEES: Individual & Club Memberships - \$20.00 Annually, Junior Membership (18 years of age and under) - \$15.00 Annually, Senior Membership (70 years of age and older) - \$15.00 annually.

# ST. GEORGE

*Bob Forrest, Manchester, England, NI #2382*

The legends of St. George and the Dragon and of his graphic martyrdom at Lydda in Palestine under Diocletian can be found in any dictionary of saints. Likewise his role as the patron saint of England and his connection with the Order of the Garter, as well as with various other knightly orders, are well enough known to need no more than a passing mention here. Less well known – and correspondingly more interesting – are some of his other roles/patronages. He is, for example, the special patron of peasants, horses and working animals, and is variously invoked against plague, leprosy, syphilis, snakebite and witches (1). Of particular interest to us here, though, is that St. George is, as Anna Jameson tells us, the great protector “against inundations, flood and fire” (2), hence he sometimes appears in art accompanied by St. Barbara in her role as protectress against thunder and tempest (3). Mrs. Jameson also cites Correggio’s “Madonna di San Giorgio”, painted as a votive altar-piece in thanks for the deliverance of Modena from a great inundation of the river Secchia. It depicts the Madonna and Child enthroned, St. George in front of them, victorious, with his foot on the head of the dragon – here symbolic of the defeated inundation. (Other saints also feature in the painting, but the significance of their presence need not detain us here.)

As regards St. George as a protector against fire, Mrs. Jameson gives no examples, and indeed I am aware of only one – summarised by the bronze medal shown actual size in Fig. 1.



FIG. 1

The obverse shows St. George spearing the Dragon, the tiny figure of the Princess appearing on the left. The accompanying legend reads *DIVO GEORGIO AB IGNE VESUVIANO PRAESERVATI* (= saved from the Vesuvian fire by the Holy George). The reverse reads *OB LIBERATIONEM DICTI OPPIDI A VESUVIANO INCENDIO A.D. 1872 S. GEORGII AD CREMANUM* (= for the deliverance of the said town of San Giorgio a Cremano from the Vesuvian conflagration of AD 1872.) By way of explanation, “the said town of San Giorgio a Cremano” is today effectively a suburb of south-east Naples which sits on the slopes of Mount Vesuvius. The eruption of 1872 was apparently the most severe of the 19<sup>th</sup> century (there had been other eruptions in 1822, 1834, 1839, 1850, 1855, 1861 and 1868, but these seem not to have merited special rescue medals!).

It is curious that St. George is here invoked for the protection of the town from Vesuvius for such protection was more usually believed to come from St. Januarius, whose remains are preserved in the cathedral of Naples. This patronage stems from the fact that during the persecutions under Diocletian, St. Januarius was thrown into a fiery furnace, but, like Shadrach, Meshach and Abednego (Daniel 3.14ff), he emerged unscathed (4). So why St. George here? The answer is bound up with the answer to another question: why was the town called San *Giorgio a Cremano*? The origin of the name apparently dates back to another eruption of Vesuvius – that of AD 993 – when the inhabitants of the town (at that time a mere village) commended themselves to St. George on account of the fact that there was, in the church of San Giorgio Maggiore at Naples, a relic of the saint which had gained a great reputation for working miracles. St. George dutifully came to the rescue, the inhabitants of the village were saved, and in gratitude they not only built a chapel dedicated to him, they also re-named their village San Giorgio a Cremano in his honour. Well, not quite – “Cremano” is apparently a later corruption of an original “Cremato” (= cremated), so that the original name of the village meant something like “St. George at the Crematorial Furnace” – an apt name given the thwarted intentions of Mount Vesuvius! (5)

St. George’s twin associations with the overcoming of fire and flood, I would guess, owe much to seeing the unleashed forces of nature in terms of a dragon to be slain. A volcano is certainly a fire-breathing ‘dragon’ (with the Princess an inhabitant of the threatened town!), and one only needs to think of Leviathan – that monster beneath the sea which, with its thrashing about, “maketh the deep to boil like a pot” (Job 41.31) – to see that dragon imagery also sits quite naturally with tempestuous seas and life-threatening inundations generally. As we shall see presently, agricultural sterility is another ‘dragon’ that St. George has been called upon to defeat, and it seems likely that his invocation against a variety of dangers – from plague to witches – are to be similarly explained, at least in part.

But concentrating now on St. George and inundations I came across rather a curious book about the saint, its author unnamed but, as it tells us on the title page, “compiled by H.O.F.”(6). It is curious partly because of its scathing Catholic jibes at “the chilling blasts of Protestantism” (p.7; also p.33), thanks to which, with the loss of its religious festivals, “Merrie England” is no longer quite so merrie (p.48); and partly because of its author’s complaint that the Order of the Garter – “this most Christian badge”, as he calls it – “is now bestowed on Turks and Infidels, the very opposers of the Red Cross Crusaders, and of all Christian Knights !” (p.34). But more important than its entertaining curiosities of traditional English bigotry is the wealth of St. George lore it contains in its slim bulk, though unfortunately all too often the author does not tell us exactly where his information came from, and at crucial points confesses that “legend is silent” as to why some beliefs prevailed. Nevertheless, of particular interest to us here are H.O.F.’s assertions that St. George is “lord of the storm” (p.12); that the Camisia, or shirt, of St. George was preserved at Rome and “was considered as a talisman in the time of tempests” (p.21-2); that St George was “master of the deep, the winds and the waves” (p.23); and that – for reasons unknown – he was the special patron of sailors (p.23-4 & p.41-2).

All this brings us back to the thorny issues of “travellers’ charms” – those denizens of the rummage tray exemplified by the bronze piece shown 1½ times actual size in Fig. 2. Having discussed such pieces and their background quite extensively in two



previous essays (7) it will suffice here to recap some of the main points made before adding some new material.



FIG. 2

The obverse shows St. George and the Dragon with the legend S. GEORGIUS EQVITVM PATRONVS (= St. George, patron of knights or horsemen) and the reverse shows Christ with apostles in a storm-tossed ship, this scene being from Matthew 8.23-27, with legend IN TEMPESTATE SECVRITAS (= security in the storm). Such pieces originated in obscure circumstances, possibly as jetons or presentation pieces connected with some knightly order (hence “Patron of *Knights*”) in the later 17<sup>th</sup> or 18<sup>th</sup> centuries, but whatever their original purpose might have been, the majority of examples which turn up in junk boxes today are 19<sup>th</sup> or early 20<sup>th</sup> century derivatives, by which time their purpose had become purely amuletic. We know that they were by then regarded as travellers’ charms, the obverse affording protection on land (horse; “Patron of *Horsemen*”), the reverse protection at sea (ship; “Security in the Storm”)(8). However, after writing the second of the essays cited in note 7, I was still puzzled as to why C.C.Chamberlain, for example (9), dubbed these pieces “mariners’ charms” particularly, rather than “travellers’ charms” generally (though he does mention, in passing, that they offered protection on land as well as at sea). One solution appears to be offered by H.O.F., for St. George, though dubbed as “patron of knights or horsemen” in Fig. 2, was also a patron of *sailors*, lord of the *storm*, and master of the *waves*. Unfortunately, as H.O.F. admits, no-one really knows why he became the patron of sailors, but two possibilities occur to me. The first is that sailors adopted St. George because soldiers had adopted him earlier (in their case, via his role as patron of *knights*). The second is that St. George was their protector against the dragon of the deep, the Leviathan whose twists and turns caused rough seas, as well as against the forces of the storm. For sailors there was a natural link between the obverse and reverse of Fig. 2, then. (I suggested something along these lines in the first essay cited in note 7, but at that time rejected it as unlikely for want of documentary evidence.)

Thus it would appear that pieces like Fig. 2 could indeed be regarded solely as “mariners’ charms” at the same time as being regarded as “travellers’ charms” generally, St. George being applicable to both land and sea travel.

H.O.F. does mention one of these charms, thus:

“Soldiers, and all trades connected with the Army, as well as those who go down into the deep, are under his (ie St. George’s) protection. In proof of this,

*Notes and Queries* records the discovery of a silver medal with a ring on it, having on one side a ship with our Lord asleep, and the words, “*S. Georgius – Equitum Patronus*”, and on the reverse the words, “*In Tempestate Securitas*”, a charm, or talisman, against shipwreck.” (p.24-5).

Clearly H.O.F. was not familiar, first hand, with these charms, relying, as he did, on a reference to an isolated specimen recorded in (an unspecified issue of) *Notes and Queries*, but there it is.



FIG. 3

Talking of St. George and soldiers, though, the rather worn bronze medal shown actual size in Fig. 3 is of interest. It is Italian and probably of 18<sup>th</sup> to early 19<sup>th</sup> century date. Its obverse shows St. George and the Dragon with legend SAN GIORGIO ORA PR.N. (= St. George, pray for us). Its reverse shows St. Martin of Tours depicted, as usual, on horseback and cutting his cloak in two so that he can give half to a hypothermic beggar (10). The reverse legend is SAN MARTINO, some disruption being caused by an unsightly hole punched through the medal just in front of St. Martin’s head and just behind St. George’s. I was puzzled for some time as to why these two saints were paired with each other, though the reasons why obverse and reverse saints are paired with each other on religious medals can be unfathomable, and sometimes seem to boil down to nothing more substantial than personal caprice. One hesitates to look too far for saintly connections, then, lest one starts to see things that aren’t really there, but it strikes me, on looking at the medal and pondering its whys and wherefores, that the most obvious thing about it is that both saints are on horseback, and both are on horseback because both were soldiers in life. In fact, both saints are special patrons of soldiers (11), so that we have here a very plausible interpretation of the medal in Fig. 3, namely that it was a religious medal for soldiers.

One final snippet from H.O.F.’s fascinating little book concerns the etymology of the name George:

“This name was originally of Greek origin – ‘Georgos’ – derived from words meaning to till the earth, or play the ploughman:-

Thy name presaged that, like a ploughman good,  
Thou should’st the Church make fruitful with thy blood.

It is also translated ‘husbandman’ or ‘earth-worker’, and tradition has it that S. George was an eminent agriculturist, who drained a vast marshy tract of country, and so won from the fell dragon of sterility, disease, and death, a large expanse of profitable land.” (p.18)

This is interesting not only for its link-up with what I said earlier about the dragon being a useful symbol for a variety of evils to be overcome, and which paves the way

for St. George as the protector against those evils, be they natural perils like fire, storm, flood or agricultural sterility, or diseases like leprosy, plague or syphilis. But the husbandman connection is also of interest for the light it may throw on another obscure corner of the St. George story.



FIG. 4

In a previous article (12) I referred to the brass medal shown 1½ times actual size in Fig. 4. Its obverse mimics an English sovereign of 1904 and its reverse an Ottoman 100 piastres coin of 1876, Constantinople mint. The key question is: what is St. George doing on a medal with an Arabic-presumed-Islamic reverse? As I pointed out in my article, the medal might be purely and simply a jewellery item which paired the two coin types for no deeper reason than that they both “looked nice”, in which case St. George has no saintly significance here at all. After all, as is well known, St. George has been widely revered in both the Greek and Russian Orthodox churches, but in Islam? The following passage from H.O.F. is of interest:

“In Northern Syria his day is still observed as a great festival. Giwergas (George) is their favourite saint, and his reputation throughout that country affected even the Moslems, among whom he became an object of reverence, and they have an idea that the soul of El-Khudr, a prophet, passed successively into Phineas, Elijah, and St. George. They confound his legend with another about Christ Himself. Their name for Anti-Christ is Dajjal, and they believe that Jesus will slay Anti-Christ by the gate of Lydda. Even in the present day both Christians and Mohammedans in Palestine make vows to S. George in case of danger or distress, and address him as the “ever-green green one”, in allusion to his being an inhabitant of Lydda, and, going in procession, they sacrifice a lamb at churches dedicated to him. The Persians also do much the same.” (p.13)

Again he writes:

“The custom of Christian sailors was to call on S. George for help, nor were the Saracens behind them in their devotion to this maritime power, for in putting to sea they invoked Khidr, the Arabic form of George.” (p.23-4)

And again:

“In Russia, on the Saint’s day, they sprinkle the fields with holy water, and consecrate them with religious rites and ceremonies. In Persia, on the same day, the Mohammedans celebrate the feast of Khizr (corresponding to S. George), when the horses are taken to pasture, spring having arrived.” (p.53)

This link with spring and pasture – plus the epithet “ever green one” – recalls the aforementioned role of St. George as “the husbandman”, and the meaning of his (originally Greek) name as “one who tills the earth”. Cornelia Hulst, citing an unpublished manuscript of one Salem Gahreeb, writes:

“Belief that St. George is to be appealed to in time of trouble is very common in the East, and appeals are made, not only by Christians, but by Mohammedans as well, who call upon St. George in time of danger as the Evergreen One – ‘O Keeder-al-Akder!’. In some places Mohammedans march in the procession with the Christians on his day, or in a body somewhat apart. This is the case in the village of Aitha in Syria. In this village, which is between Beirut and Damascus, the main church is St. George’s and St. George’s Day has great honour.” (13)

E.A. Wallis Budge (14) tells us that Al-Khidr, the green one, was a prophet and a very old man, whose name arose from the fact that his skin was the colour of flourishing vegetation (15). His skin turned that colour when, having discovered the Well of Life, he bathed in its waters. Having also drunk some of the water, he became immortal and, as indicated by H.O.F. above, he reincarnated through Elijah and St. George. In addition, “Moses owed his strength and vigour and long life to him.” Budge continues:

“Now Al-Khidr was a warrior and a great soldier, and it was the fame of St. George as a brave, gallant and chivalrous soldier which induced the Arabs to see in him a form of Al-Khidr. Some of the victories of the Arabs were gained by generals like Mihjan, who rode the famous horse called Balka, and these successes were always attributed to Al-Khidr.” (p.45)

Again:

“Al-Khidr had always fought on the side of the Jews and Christians against heathen peoples, and the Crusaders need not have been surprised when they saw St. George, ie Al-Khidr fighting their battle for them.” (p.46)

But it would be easy from quotes such as these to oversimplify the situation and see al Khidr simply as an Islamic St. George. That would be quite wrong, as is readily appreciated by referring to A.J.Wensinck’s article “Al Khadir” in *The Encyclopedia of Islam* (16), where the nature of and legends about “the green one” are seen to be much more diverse and complex than this, with only occasional points of contact with anything like St. George. (Principally, I am not aware of al Khidr doing battle with a dragon, as St. George did; nor, being immortal, was he a martyr.) Indeed, in his whole article Wensinck refers directly to St. George only once, where he talks of “a confusion with St. George, with whom al-Khadir has certain points of resemblance”(p.864, col.1.) Of particular interest to us here are al Khadir’s maritime associations:

“...he is frequently called the patron of seafaring people; he is said to be appealed to on the Syrian coast by sailors in stormy weather.” (p.864, col.2)

Also there is his association with vegetation (“the husbandman”) via his green skin:

“The skin is the earth when it puts forth shoots and becomes green after having been bare....Wherever he stands...it will become green.”(p.864, col.2)

Finally:

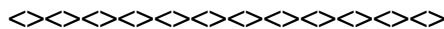
“...if three times appealed to, he protects men against theft, drowning, burning, kings and devils, snakes and scorpions.... Sky and sea and all quarters of the earth obey his sway; he is God’s khalifa on the sea and his wakil on land...” (p.864, col.2)

How much bearing any of this has on the choice of an image of St. George – as a possible form of al Khidr – on the obverse of Fig. 4, I leave readers to decide. Meanwhile for those with a taste for the curious, I will close by mentioning a theory that the Order of the Garter was modelled on a Sufi order whose special patron was al Khidr, the notion of the garter being based on the Sufi mystical tie or bond....(17).

#### Notes.

1. Clemens Jöckle, *Encyclopedia of Saints* (1997), p.181.
2. Anna Jameson, *Legends of the Madonna as represented in the Fine Arts* (1904), p.193.
3. See “St. Barbara & the Guardian Angel” in *NI Bulletin*, February 2000, p.52-3.
4. Jöckle, op.cit. p.229-230; Elizabeth Hallam, *Saints* (1994), p.154.
5. My information is taken from the web-site “Città di San Giorgio a Cremano (Napoli) – Italy” at <http://media.msnet.it/c0026.NSF/html/default.htm>. Click on INDICE then on “Città di San Giorgio a Cremano” then on “Origini e storia”.
6. *Saint George for England: the Life, Legends and Lore of our Glorious Patron*, compiled by H.O.F. (no date of publication, but c.1935 or shortly before the outbreak of the Second World War).
7. “Denizens of the Rummage Tray: Part II” in *NI Bulletin*, March 1995, p.53-59; “Religious Medals III: More on St. George & Mariners’ Charms” in *NI Bulletin*, September 1997, p.233-237.
8. This comes from the articles by W.L. Hildburgh published in the journal *Folklore* in the early years of the 20<sup>th</sup> century. References are given in the second of the articles referred to in note 7 above.
9. See the entry “Mariner’s Charm” in his *Guide to Numismatics* (Teach Yourself series, 1963 edition).
10. See “St. Martin of Tours” in *NI Bulletin*, March 2002, p.86-7.
11. See, for example, Michael Freze, *Patron Saints* (1992), p.109-110 (St. George) and p.110 (St. Martin).
12. “Cocktails” in *NI Bulletin*, June 1998, p.162-3.
13. Cornelia Steketee Hulst, *St. George of Cappadocia in Legend and History* (1909), p.125.
14. E.A.Wallis Budge, *St. George of Lydda* (1930), p.44-46.

15. Many readers will be at this point alerted to the medieval English poem of *Sir Gawain and the Green Knight*, and to Ralph of Coggeshall's account of the Green Children of Woolpit, near Bury St. Edmunds, Suffolk.
16. M. Th. Houtsma et al., *The Encyclopedia of Islam* (1924), vol.2 pt.2, p.861-865.
17. Idries Shah, *The Sufis* (1977), p.217-224.



## IDENTIFYING INDIA NATIVE STATES GOLD COINS

H. L. Ford

### GOLD PAGODAS OF CHITALDURG AND VIJAYANAGAR

The gold Pagoda of Chitaldurg from the 1600s and early 1700s is not well known because it is not included in the more common catalogs of world coins. It is an attractive piece and deserves to be recognized. The photo shows a seated figure, a deity, on the obverse and a legend on the reverse. The coins are imitative of the Vijayanagar Pagoda: see Friedberg 752 for the obvious influence. Vijayanagar (the City of Victory) was at the time the most powerful state in Southern India, an area of great artistic endeavor and immense quantities of gold to use in its art, including its numismatic art. It was natural for its neighbors to imitate its works, and the Chitaldurg Pagodas were obviously influenced by the Pagodas of Vijayanagar's great rulers, particularly Krishna Deva Raja.



### THE GOLD COINS OF KALACHURI

We are not often able to find nice specimens of Kalachuri because the gold coinage was debased and the work was rather crude. The state produced a coin in the extremely unusual denomination of 1 1/8 Massa in the years from 1120-1135. It is slightly smaller in diameter than the Chitaldurg Pagoda and considerably smaller in weight.



## NOTES ON THE COINS OF BACTRIA AND INDIA

Prepared by John Vandigriff

The invasions of the Bactrian princes into the Kabul Valley and Northern India are believed to have begun about the beginning of the 2nd century B. C. Diodotus revolted from the rule of the Seleucid sovereign Antiochus II and is considered to be the first ruler of Bactria. Thereafter, because of the Bactrian influence, the form and character of the coinage of North West India was changed.



Euthydemus I

The first Indian conquests were made under the reigns of Euthydemus and his son Demetrius. The first coin to show the compromise between the Greek and Indian methods of coinage was a coin of Demetrius. The regular types of the Greek system were retained, but the coin was of the square Indian form. The legend on one side was Greek and the other side was an Indian translation of the Greek legend.



Demetrius son of Euthydemus AR Tetradrachma

The later kings of Bactria and India issued coins of purely Greek type and coins of the bilingual Indian type. According to Whitehead<sup>1</sup>, the Greek Kings of Bactria adhered to the monetary systems of Athens, which had been adopted by Alexander, and by his immediate successors in Syria. The Greek Kings of India departed from the Attic system in the mass of copper coins issued. Most of the coinage was of silver and copper although a few gold coins of the Greek standard are known to have been made up until the time of Eukratides.



Helmeted Bust of Eukratides (obv) and the Dioskuri on horseback (rev)

In about B. C. 165, the Sakas invaded Bactria. This was about one hundred and twenty years after the revolt of Diodotus. During this period there were about thirty-seven Greek kings and satraps.

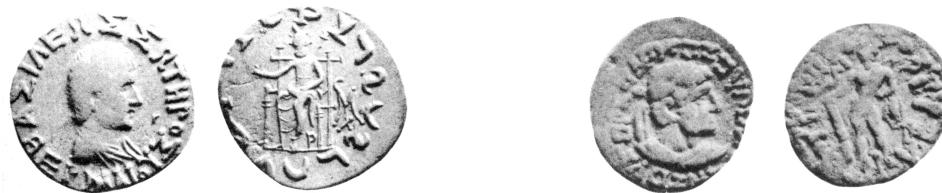
The earliest Saka dynasty was that of Maues or Moa. His coinage was superior in workmanship to those of the later Greek princes and some of them are direct imitations of the coins of the earlier Greek princes.



Two Maues coins, Elephant Walking and Enthroned Zeus  
Circa 90-60 BC

In about B. C. 120 the Sakas were driven from Bactria by the Yueh-chi. This was probably the cause of the Saka invasion of India. The Saka rule in India lasted about one hundred years. Then in about B. C. 25, one of the five tribes of the Yueh-chi, the Kusanas, gained supremacy over the other four tribes, crossed over the Paropanisus, destroyed the last vestiges of Greek rule in the Kabul Valley, and subsequently conquered the whole of Northern India.

The coins of the Kushans or Kusanas reflect the conquest of the kingdom of Hermaeus. The bust of Hermaeus is found with Greek inscriptions on the obverse and the legend 'Kujula Kasasa Kusana ya' on the reverse.



Hermaios

Hermaes and Kerakles

Under Kadphises I was issued a coin with the bust of Hermaeus and Kerakles. The Greek inscriptions were generally continued until about 180 A. D. After this time, and after the death of Vasudeva, the Greek inscriptions no longer afforded any information because they were mechanically repeated and rapidly became debased and illegible.

A listing of rulers issuing coins is in Table I. References suggested for additional study are: Greek and Scythic Kings of Bactria and India, by Percy Gardner and Indo-Greek Coins by R. B. Whitehead.

1 Indo-Greek Coins, by R B. Whitehead



TABLE I

<b>Greek Kings of Bactria &amp; India</b>	<b>Indo-Scythians</b>
Diodotos	Maues
Euthydemos I	Azes
Demetrios	Azes and Azillises
Euthydemos II	Azilises
Pantaleon	Vonones with Spalahores
Agathokles	Vonones with Spalagadames
Antimachos Theos	Spalyris with Spalagadames
Eukratides	Spalirises (as King's brother)
Plato	Spalirises with Azes
Heliokies	Spalirises (as King)
Lysias	Athama
Antialkidas	
Diomedes	<b>Kushans</b>
Archebios	Hermaios with Kadphises
Apollodotos	Kadphises I
Strato I	Kadaphes
Strato with Agathokleia	Kadphises II
Polyxenos	Kanishka
Meander	Huvishka
Expander	Vasu Deva
Dionysios	Kanishko
Zoilos	Vasu
Apollophanes	
Artemidoros	<b>Kushano-Sassanian Rulers</b>
Antimachos Nikephoros	Imitations of:
Philoxenos	Vasu Deva
Nikias	Hormazd II
Hippostratos	Varahran I
Theophilos	
Amyntas	
Telephos	
Peukolas	
Strato I with Strato II	
Hermaios	
Hermaios and Kalliope	

## Peter The Great and Russian Beards

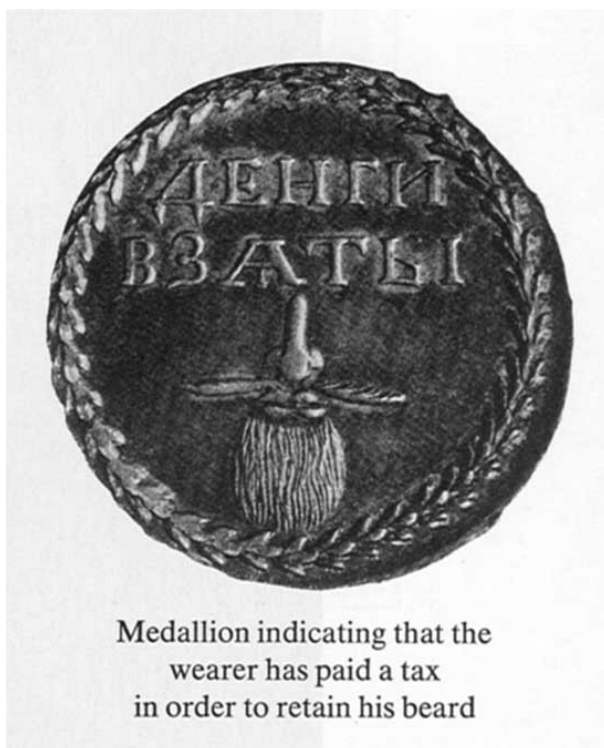
Before the time of Peter The Great, Russian men from the Tsar to the peasants were not clean-shaven. For most Orthodox Russians, the beard was a fundamental symbol of religious belief. Ivan the Terrible declared, “To shave the beard is a sin”.

On September 5, 1698, Tsar Peter returned to Moscow. The following morning a crowd of boyars and officials greeted him. Peter received them all, some throwing themselves at his feet in the old Muscovite fashion. “He lifted them up graciously from their groveling posture and embraced them with a kiss”, but this welcome was quickly put to a test. Peter suddenly produced a long, sharp barber’s razor and with his own hands began shaving off their beards. One by one, until every boyar was beardless, with only three spared: the Patriarch, Prince Michael, because of his advancing age, and Streshnev in deference to his role as guardian of the Tsaritsa.

Peter, beardless himself, regarded beards as unnecessary, uncivilized and ridiculous. This was a visible symbol of all he meant to change for Russia. Whenever Peter attended a banquet, those who arrived with beards departed without them.

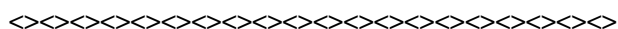


By decree, all Russians, except the clergy and the peasants were ordered to shave. Those who insisted on keeping their beards were permitted to do so on paying an annual tax. Payment entitled the owner to a small bronze medallion with a picture of a beard on it and the words TAX PAID, which was worn on a chain around the neck to prove to any challengers that his beard was legal. The tax was graduated; peasants paid only two kopeks a year, wealthy merchants paid a hundred roubles. By 1724, all except peasants who wished to keep their beards had to wear the medallion and pay handsomely.



After Peter, beards returned very slowly to the upper levels of Russian society. Through the eighteenth and the first half of the nineteenth century, all public officials and the army were required to be shaved. In the 1860's and 1870's, under Alexander II, this rule was relaxed. All the tsars who followed Peter were clean-shaven except the last two, Alexander III and Nicholas II.

Peter The Great, Robert K. Massie, Alfred A Knopf, New York 1980.  
 Edited and submitted by Roger deWardt Lane, Hollywood, Florida



### **UNPUBLISHED OVERDATES: BELGIAN MINORS** **H. L. Ford**

Several overdates for Belgian 1, 2 and 5 Centimes are already known. We can add some others now. In the first two the original digits were just recut, so we have a 2 Centimes 1859 with the 9 cut over an earlier 9. In the 5 Centimes we have a more interesting 1895 over 895.

For an example of a case where the original digit has been replaced by a different number, we have a 1925 over 15. A 1925/13 was already known, and there is also a 1925 without any overdate. Belgium is one of the countries for which, on 20th century material, KM now lists coins in both UNC and BU. Although KM gives no values in the BU column as yet, dealers' prices may be interesting here. KM lists the 1925 for \$4 in Unc and the 1925/13 for \$8 in Unc. The previously unlisted 1925/15 is on a dealer's pricelist for only \$7.50 in BU, and that would seem to be a very favorable price.

## Varieties Among North Korean Circulation Coins

Vincent Clausen

As we all know, North Korean numismatics is a relatively cumbersome subject, if one endeavours a detailed study. I was offered a portion of 50 apparently similar North Korean “Won” coins, and took the opportunity to do a bit of research.

The group of 50 coins were basically of the same type: the North Korean aluminium 1 Won of 1987. Had they been imported directly from the mint they would have been minted during the same production run and completely similar. The 50 coins examined, however, are in Unc-XF to XF-VF condition. They have been taken from circulation in North Korea, and thus reflect the composition of the circulating coin mass.



The obverse of this type has the state emblem and name of the country above, denomination and date between branches below. The reverse depicts a building, Korean script below, dotted border. The edge is reeded. The building on this coin is the *Grand People's Study House* in Pyongyang, opened in 1982, though it looks like a classical Korean building.

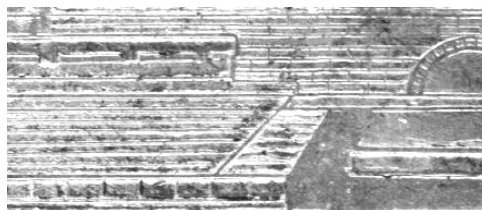


The first thing to be noticed when comparing the individual coins is that some of them display excellent die work, while others are coarser. This is not simply due to technical coincidences, such as weak strikes, worn dies or the like. The group of 50 coins can be divided into two distinct sub-categories. These will be referred to as Type I and Type II, consisting of 24 and 26 pieces respectively.

Group I: Excellent die work. The top roof construction has an inward curved ornament in each end of the ridge. Fence on steps consists of conjoined “T’s” on low relief base. The central wall and bottom step consist of fine rectangular ashlar. Fine reeding.



NK I

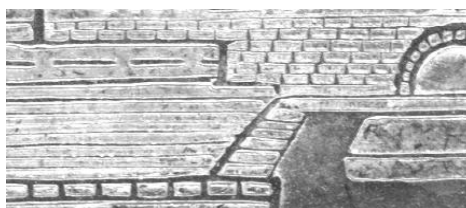


Type I

Group II: Coarse die work. Tip rather than ornament in each end of the ridge. Fence on steps resembles a railway track. The central wall resembles a heap of bricks. Clear spacing between individual ashlar in wall and bottom step. Coarse reeding.



NK II



Type II



Top I

Bottom II

Any mint might deliberately or unintended change details in the design of a particular coin type. Such as adding shoulder straps to the Elizabeth II effigy in the 1950’s. The Won coins, however, do not merely reveal minute changes in design. What we have here is coins of completely different fabric. The different types of edge reeding shows that the two varieties were not produced by the same equipment. Both are reeded, but close examination shows that each group has its own distinct *type* of edge reeding. The changes in die work are not “corrections of errors” or the like, group I represents a high quality product and group II a low quality product. We are dealing with two completely different *fabrics*. Considering that the two groups of coins cannot have been put out by the same equipment, that they represent different fabrics, the only reasonable conclusion is that they were produced by different *mints*.

All of the coins are inscribed “1987”. This does not necessarily mean that they have all been minted in that year. The other North Korean circulation coins all appear with

one or two dates (all between 1959 and 1978), though at least the coinage counterparts of the foreign exchange certificates were actually issued no earlier than 1985.<sup>1</sup> There are numerous other examples of coin types minted at a later date than indicated on the coins, such as the BE2500 (1957) coins of Thailand. As the Won coins were not produced by the same equipment, they clearly have a different background.

It is not likely, that a single production run taking place in 1987 would result in two different fabrics. The difference in fabric would suggest that the Won coins have undergone a development over time due to different production circumstances. Thus, it would be a reasonable assumption that the coins have been issued over a number of years, without change of date. The first year of production might well be 1987.

When examining the 50 coins at hand, it turned out that the group I coins show signs of wear to a higher extent than the group II coins. Of the group I coins, 4 % are Unc-XF, 75 % XF and 21 % XF-VF condition. Of the group II coins, 35 % are Unc-XF, 65 % XF and 0 % XF-VF condition. This indicates that the group II coins have been circulating for a shorter span of time than the others. Thus we can assume that the earliest production (presumably initiated 1987) are the group I coins, while the group II coins were issued at a later stage.

As the coarse group II coins are a later product, we can justly describe them as a degenerate product. What then is the reason for this deterioration in fabric? The most likely explanation would be that this deterioration in North Korean coinage reflects a general tendency in that country's economy: a tremendous backlash following the dissolution of ties with the important trading partners of the USSR and Eastern Europe around 1990. If this explanation holds true, some mint in Eastern Europe would have been replaced by some third world mint as the producer of North Korean coins. The Chinese coins are of a relatively high standard, so China does not seem to be the source of the degenerate product. Maybe a mint has been established in North Korea itself.



The inferiority of the second product is seen in the fact that the coins are (unlike group I) not completely alike. The fabric is absolutely the same, but two minor varieties can be defined, based on the reverse design:

IIa: bottom step consists of 12 + 12 rectangles (left and right).

IIb: bottom step consists of 11 + 11 rectangles (left and right).



IIa



IIb

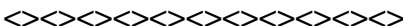
Of the 26 group II coins 24 were of type IIa and 2 of type IIb.

Defining the buying capacity of the Won is almost impossible. Apart from the completely state run distribution system, there is a legal private market in some products and also a black market. Following the breakdown of the economic system, there has been a severe shortage in a range of products (unfortunately including foodstuffs) in the state run sector. In the private market (whether in the legal or black variety) prices are generally astronomical. So the buying capacity of the Won completely depends on where and when it is spent. Considering that a 5.000 Won note is now circulating, the buying capacity of a 1 Won coin must be very low. Production of these coins probably ceased years ago.

The above considerations allow us to conclude that 1) two distinct fabrics of the Won coins exist, seemingly emanating from different mints. 2) The high quality product is the early type (probably minted in Eastern Europe ca. 1987-1990), and the low quality product is a later replacement, produced by a less sophisticated mint after ca. 1990. What we are witnessing is the effect on North Korean coinage of “the fall of the wall” and the subsequent isolation of North Korea.

1. “Until 1985, pakkundon [foreign exchange certificates, VC] were issued only as paper currency, but in January 1985, pakkundon coins for denominations less than one won were introduced.” From Andrei Lankov’s article “Color of North Korean Money”, May 2004.

<http://times.hankooki.com/lpage/special/200405/kt2004052016424327130.htm>. “Zur Untersuchung des Geldumlaufes wurden seit 1985 [since 1985, VC] zeitweilig an Touristen die mit Sternen gekennzeichneten Münzen Nrn. 5-12 ausgegeben.” From „Weltmünzkatalog 20. Jahrhundert“ 20th edition, Günter Schön, Munich 1988, p. 628.



## UNPUBLISHED OVERDATE: HONG KONG 5 CENTS 1903/?

H. L. Ford

The 1903 date was the first of Edward VII’s 5 cent silvers for Hong Kong. A New York dealer has indicated that he is in possession of an overdate, although he cannot discern what the original date was. Since there were no earlier dies for Edward, the original would have to be from Victoria’s coinage, and there were issues of 1900, 1900-H, and 1901 for the queen. If only the final digit in 1903 has been recut, then the guesses narrow to the above three issues, and the 3 has been cut over a 0 or a 1. The 1903 Edward catalogs for only \$1.00 in Fine. The overdate is being offered for \$75.00 in Very Good, so clearly someone values unpublished overdates very highly.

## Members' Comments

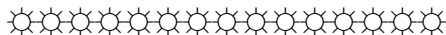
### In Response to "Smaller and Smaller" (NI BULLETIN, page 177 August 2004)

Bob Boddy comments: I'm not familiar with the pieces described in the article Smaller and Smaller, so I have no idea as to diameter, thickness or weight.

Here is a "Beat This" article.

I collect Siamese gaming tokens and for illustration purposes, I have ½ oz. pieces of bullet money. My smallest is about 5 mm in diameter, 1.5 mm thick and weighs in at .135 gram of silver. I believe this pieces is "1/16 Baht", which leaves two existing values at 1/32 and 1/64 Baht (very rare), and obviously smaller.

Siamese Bullet Money is an odd and curious coinage resembling a marble and a ring at the same time! The largest I have seen are about ¾ inch in diameter and slightly less in thickness. The smallest, I have yet to see. They were manufactured in copper/bronze, silver and gold. All of my pieces are silver.



### In Response to "A Coin of Cambodian Kingdom" (NI BULLETIN, page 123 June 2004)

In the June 2004 NI Bulletin, A Coin of Cambodia Kingdom, (by Anonymous) asks a question about the incorrect size of an illustration in the 19th Century Standard Catalog of World Coins (SCWC or KM). The reason the illustration is larger is so the reader can clearly see the design. But all of the Cambodian Att and Fuang coins come in many different sizes because there was little quality control. The thicker pieces will generally have a small diameter and the thinner pieces have a larger diameter.

All of the coins from KM-1 to 26 are copper coins with a silver wash (billon) or without (copper). The quality of the wash is generally bad so after just after some handling/circulation, it comes off the coin. The writer also uses "billion" instead of "billon".

The crab coin illustrated could be the KM-5 but it could also be a KM-19. I do not have my collection available to compare them to SCWC but I think the KM-5 and KM-19 are the same coin but just different sizes and/or dies.

As a matter of fact, I believe these pieces not to be coins but tokens made my Thai-Chinese merchants in Battambang and they should be cataloged with "Tn".

Howard A. Daniel III  
The Southeast Asian Treasury



**NOTE:** See Article in November BULLETIN (page 268) "The World Smallest Coin?"



# GRESHAM'S LAW AND THE FIRST CENTRAL AMERICAN COINS: The Crowning over Debasement?

(A reprint from NI BULLETIN September 2001)

A Review Article by David B. Fiero

Necessity Coinage of Guatemala: Seventeenth to Nineteenth Centuries.

By J. Roberto Jovel. 116 pages. San Salvador, El Salvador, 2001.

Despite the relatively short length of *Necessity Coinage*, Salvadoran author Roberto Jovel has accomplished a number of goals with this, only his latest in a series of works on Central American numismatics rapidly setting a new standard in this growing field. First of all, he has summarized the vast literature of those who came before, starting with writings long considered as the “classics” of Latin America, such as those of the “universalists” José Toribio Medina and Humberto Burzio. He takes careful note to give their due to specialists such as Kurt Prober, Raúl Gudián and Arnaldo Cunietti-Ferrando, who wrote widely on Guatemalan, Costa Rican and Argentinean numismatics, respectively. Nor does he neglect Anglophone authors from Holland Wallace and Charles Robinson to Horace Flatt and Dale Seppa.

In terms of the power of “synthesis” in his writings, Jovel is among the best Latin American authors writing today, especially when one considers that his books often appear in both English and Spanish editions, the mark of a mature, “globalized” researcher. Another facet of his writing is that while a single, coherent narrative voice tells the tale, no effort is made to hide the fact that an entire team of specialists from a number of Spanish- and English-speaking countries have made contributions, from providing photographs and making available their collections, to helping to access obscure archives from all manner of governmental, university, regional and private sources in a number of countries.

Anyone who has appeared at the doorstep of an archive in search of information knows the “legwork” involved, which includes considerable “finger walking” and eyestrain as well. All the greater is the eventual thrill of discovery once new information is accessed. The perusal of these often dusty “legajos”, which range from original documents to copies of lost copies of long-forgotten originals, often barely legible and ordered in an arcane, idiosyncratic style, can prove unavoidable when conducting original research in any country. This is all the more the case in the Spanish-speaking world. Often, North American numismatists only become aware of these sources when the rewards are the discovery of a treasure galleon found after years of deciphering the contents of the Archives of the Indies in Seville; those who have written historical or literary dissertations have, similarly, spent months at national libraries such as the “Biblioteca Nacional” in Madrid. In Jovel’s case, a veritable team of cooperating scholars have come together. With financial gain out of the question, fellowship becomes both the key and the reward, along with the eventually published work.

Necessity Coinage, by its very nature, has always been a product of “extreme” historical situations, such as moments in which nations were made, broken, realigned or reaffirmed. Usually, new elements are superimposed upon older, existing media of exchange. The first distinction, something most of us learn and then forget, is summed up as follows: “A counterpunch showing a local design is normally used for these purposes. When the coat of arms of the local government is placed on a foreign

coin, the latter is called a *counterstamped* coin. When a different type of mark is used, the coin is said to be *countermarked*.”

Jovel further distinguishes two other types of necessity coins. *Provisional* coins are those with a metallic content lower than that called for in a given monetary system, due to temporary economic conditions. When the political situation is so extreme as to constitute a state of siege, in times of war, the besieged entity has often resorted to the use of *obsidional* coins. As we know from several fine articles which have appeared over the last year or so in international numismatic journals written in English, obsidional coinage need not be traditional metallic “coinage” at all, but rather of any material at hand which can carry an embossed “stamp”, including - to cite but one example - leather in the case of the eighty-year rebellion of the Low Countries against Spain, during the sixteenth and seventeenth centuries.

Most of the Guatemalan necessity coinage described by Jovel does, however, consist of counterstamps of the national arms of Guatemala upon various Latin American silver coins of all epochs. Most collectors of world coinage have noticed, in particular, the use of the small, “half bit” or “medio real” dies of 1894, bearing the image of a “Seated Liberty” and “Quetzal bird” design, respectively, stamped onto large crown-sized silver coins, especially “soles” of Peru, during and following the last decade of the nineteenth century. Especially interesting, however - as it has, hitherto, not yet been recognized as such - is the strong case the author makes for counterstamped Peruvian cob two real coinage of the Lima and Potosí mints from the last third of the sixteenth century onward, as the first Guatemalan, and thus in fact the very first *Central American* coins. The chapter entitled “The Large Crown Counterstamp in 1663” is easily the most originally researched, and thus numismatically significant section of the entire book, both in terms of its methodology and its results.

Although most of the world’s silver - and thus, in an age of coins of intrinsic value, most of the world’s *money* - continued to be derived from the output of the fabled “mountain of silver” in Potosí (present day Bolivia), by the end of the 1640s it was clear that this source was anything but inexhaustible. Even more exhausted was the Spanish nation. This was especially true of its monarchy, literally weakened in mind and body from a century of easy living and inbreeding, its military, once feared and now reduced to a force of mercenaries, with the proud naval escorts of the Plate fleets beset by northern European freebooters.

In the age of mercantile commerce, no amount of silver could continue to provide a life of luxury to a nation which had lost the battle for world trade to other seafaring nations on the North Atlantic, principally Holland and England, and whose bureaucracy no longer feared, much less respected its King. While in France, Louis XIV, the “Sun King”, consolidated his nation through the centralization symbolized by Versailles, the reins of power had been so relaxed in Castile that Spanish dominions such as Portugal and Catalonia were in open revolt by 1648. In far off Peru, the bonds which the capital in Lima, the “City of Kings” symbolized by a star on the coinage, exerted over the assayers had likewise been loosened. These men who had once controlled the world’s money supply from on high, from their perch in the rarified air of Potosí above 13,000 feet. Long the world’s standard in terms of silver fineness at .9031 - note that the other principal silver-producing former Spanish colony, Mexico, held to this standard until 1905 - the temptation to maintain their

inflated lifestyle proved too much to resist. Debasement ensued, until the coins continued only two-thirds silver.

That this occurred despite the fact that the assayers - whose initials on the coins vouched for their purity - were putting their own lives on the line by so doing only shows the pervasive extent of the corruption. By the mid 1640s, the silver of Potosí was becoming internationally discredited, a situation which would have dire consequences for Spain's rapidly descending position on the European stage. By 1650, King Phillip IV had sent in officials to rectify the situation. Indeed, several assayers found guilty of debasement were summarily executed, and henceforth, the large crown-sized "pieces of eight" were revalued at six reals, and those of four, at three. It would seem that the worst days had passed.

Not until liberation from Spain was achieved several centuries later, in fact immediately upon the death of the "Liberator" (and Bolivia's namesake) Simon Bolivar, in 1830, would debasement again occur to this extent. As the well-known writings of Horace Flatt emphasize, this "feeble money" ("moneda feble") was likewise, ironically, at the same level of .666. In the words of Yogi Berra, it would be "deja vu all over again", except that this reoccurrence of "the sign of the beast" would never be prosecuted. Although this writer feels that it was the lack of value-added industrial production which condemned the Spanish colonies to their eventual, sometime status as "banana republics" exporting raw materials, true hard money advocates would make the case that "the devil in the detail" of debasement was at the heart of the Andean countries' status as third-world nations. Indeed, recent moves towards "dollarization" in the region would hardly serve to dissuade them.

As Jovel points out, it was difficult to correct the situation caused by the debasement as long as Gresham's Law applied. "Good money", once driven out by the bad, could only make inroads through absolute prohibitions - again with all the force of capital punishment behind them - coupled with the return of intrinsic value coinage in quantity. Ironically, it was precisely in the 1650s when the Guatemalan economy was to founder, for its principal export, that of high quality chocolate - originally having served as the Aztec Empire's "food of the gods" accessible only to royalty - was undermined by large scale "dumping" on the world market on the part of Ecuador. Thus, no new "good money" entered Guatemalan commerce to replace the bad. On the contrary, the province or "Audiencia" served as a dumping ground for the latter.

This situation would prevail until 1663. For over ten years, the debased Potosí coins poured into Guatemala. Gradually, a two-tier monetary system evolved, whereby the vast majority of the indigenous populace, descendants of the Mayan Indians, were tacitly permitted to employ those "moclonos", as the two real pieces were popularly known, in their local markets. These pieces had never been exchanged for good money, as the larger "pieces of eight" and four reales comprised the initial recoinages at Potosí, whereupon the fractional pieces invaded Guatemala en masse. The ruling, upper-class Spanish colonists, could only employ coins of full intrinsic value to import Spanish goods or pay taxes to the Crown. For them life as they had known it came to a standstill. Finally, the solution of creating sound money - the first autochthonous Guatemalan, indeed Central American money, according to Jovel - was hit upon.

The balance of *Necessity Coinage of Guatemala*, some five additional chapters, deal mostly with the nineteenth century, which in Central America was a time in which independence from Spain was gained. The balance of the century saw first the formation of the Central American Foundation, with its beautiful “sun and volcanoes” coinage, only to subsequently enter a period of “civil wars” between centralist and federalist factions which would result in the independence of the various Central American nations we know today. The resulting turmoil saw the use of ever changing types of “necessity coinage”, each of which is a fascinating history and numismatic lesson in its own right. I will leave it to readers of *Necessity Coinage of Guatemala* to discover these on their own. Jovel’s extensive writings continue to expand in scope, and it is to be hoped that by presenting his numismatic indigations in English. he will soon be recognized as one of today’s leading researchers and writers.

• • • • •

Member Edward J. Moschetti, P.O. BOX 4094, Pittsburgh, PA 15201-0094, has the following, and wishes to offer them to members. New Kingdom of Atlantis fantasy coins issue. Copper proof and .999 silver proof. Contact him for prices.

292